CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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ECCLESIASTICAL.

CHURCH IN FEDERAL STREET.

The following account of the Church in Federal Street will undoubtedly be interesting to most of our readers in the city, and probably to many at a distance. It has just been published with Rev. Dr CHANNING'S Sermon, at the ordination of Rev. Mr GANNETT. A similar abstract of the history of many of our churches if drawn with the same neatness and brevity, would be not only highly interesting to the present generation, but would be valuable documents for posterity. We would respectfully solicit from our friends such statements of this nature, as their circumstances and opportunities may enable them to give.

THE Church in Federal Street was originally constituted by a number of Presbyterian families from the North of Ireland, the descendants of emigrants from Scotland to Ireland, in the reign of James I. They arrived in Boston in the year 1727. The Rev. JOHN MOORHEAD, then about twenty-three years of age, accompanied them. We are informed that they met with an uncourteous reception, at first, from some popular and groundless prejudices, which prevailed respecting them. Such misconceptions, however, were gradually dissipated, and they gained merited encouragement and esteem, as a company of industrious, pious, and exemplary people. Similar prejudices had been indulged respecting a previous company of like description, who emigrated to this country, from Ireland, in 1718, part of whom made a settlement at Nutfield, afterwards named by them Londonderry, in New Hampshire. It was soon found that these worthy people, whose ancestors had suffered much for the Protestant cause in Ireland, and who had themselves been subjected to many hardships and inconveniences, were a valuable acquisition to the country. They introduced the manufacture of linen on a scale before unknown in New England "Their spinning wheels, turned by the foot," says Dr Belknap, "were a novelty in the country.—They also introduced the culture of potatoes, which were first planted in the garden of Nathaniel Walker, of Andover."

Between these different companies of emigrants there was an intimate connexion; and other settlers of the same denomination established themselves, about the same time in different parts in New England. The Rev. JOHN MCKINSTRY, with his flock, began the settlement of Ellington, in Connecticut. The Rev. Mr ABERCROMBIE, with a number of families, took up their abode in Pelham, (Mass.); several in Coleraine; and others in East Windsor, (Conn.); and at Brookfield. The settlers in Londonderry were under the ministry of the Rev. JAMES MACGREGORE; and the Rev. Mr CORNWALL, with twenty families, arrived at Casco Bay.

Mr MOORHEAD was born near Belfast, in Ireland, of respectable parents, A. D. 1703. He received the first rudiments of learning in Ireland, but finished his education in Scotland, at the University in Edinburgh. It does not appear that he was the pastor of any Church, and it is not known whether he had received ordination before he came to this country. The religious Society in Boston, of which he was the minister, was established by his pious zeal and assiduity. They purchased a convenient lot at a corner of Berry Street and Long Lane, (now Federal Street) and converted a barn, which stood on the ground, into a house of worship. This was in 1729; and the congregation having increased, they afterwards added two wings to the building. This rude and lowly edifice was their place of worship until 1744, when a new and convenient Church was erected, in the usual style of such buildings in the country at that period. At that time the Society was in a flourishing condition. There were twelve elders, correspondent to the number of districts or sections into which the congregation was divided. The minister and elders were assiduous in all the offices of instruction, counsel, reproof, and charitable aid, for which the Presbyterian plan of Church government makes careful provision, and which the circumstances of the Society required. Mr MOORHEAD was unwearied in his endeavours to promote the best good of his flock, to which he was most cordially attached, and who cherished for him a reciprocal and united affection. His character is fully and, it is believed, justly delineated in a biographical sketch written by the late Rev. David McLure, of East Windsor, and which was published in the Panoplist, for February, 1807. The leading features of the delineation are confirmed by an obituary notice of Mr MOORHEAD, which appeared soon after his decease in Draper's Massachusetts Gazette. In those sketches, his earnest, uniform inculcation of the peculiar views of Christianity known to be generally entertained by the Presbyterian denomination, is particularly mentioned. With the zealous enforcement of doctrines which he sincerely cherished, and believed to be of serious importance, he was unwearied in his endeavours to promote and maintain virtuous practice among his people, and that, in life and conversation, they should conform themselves to the precepts and spirit of the gospel. Mr MOORHEAD was favoured with a strong constitution, and his labours were uninterrupted until a few days before his decease. He died December 2, 1773, in the seventieth year of his age, having preached with no apparent failure, on the Sunday immediately preceding his death. He married, soon after his settlement, Miss Sarah Parsons, an English lady, who survived him about a year. One of their children, Mrs Agnes Wilson, widow of Capt. Alexander Wilson, is now living in Boston, at the advanced age of eighty-seven.

We are not informed, particularly, of the history of the Church in the interval between the death of Mr MOOREHEAD and the installment of the Rev. DAVID ANNAN, as their Pastor, in 1783. This period embraces the years of the revolutionary war; and during some part of that time, religious worship was not regularly kept up in the Society. After the evacuation of Boston, by the British forces, in 1776, the Rev. ANDREW CROSWELL, who returned to town from Plymouth, where he lived during the siege of Boston, was employed to preach at the Church in Long Lane, his own Society, in School Street, having fallen into decay, from which it never afterwards revived.

The Rev. Mr ANNAN was dismissed, at his own request, by the Presbytery, in 1786, and became the Pastor of a Church in Philadelphia, with which he continued, it is believed, until his decease.

The Church in Long Lane remained vacant until April 4, 1787 when the Rev. JEREMY BELKNAP, D. D. who had taken a dismission from a parish in Dover, N. H. was installed as their pastor. Before the settlement of this gentleman, but not at his instance, or with any view of inviting him in particular, the Society, which had become reduced to a small number, had relinquished the Presbyterian regimen, and embraced the Congregational order. During the ministry of Dr BELKNAP, additions were made to the Congregation, especially by families who removed into the town within that period, and had no local preferences to attach them to another society. This excellent man was suddenly removed by death from his many useful labours, at the age of fifty-four, on the 16th of June, 1798.

The Rev. JOHN S. POPKIN, D. D. was his successor. He was ordained July 10, 1799, was dismissed, at his own request, November 28, 1802, and is now Greek Professor in Harvard University.

The present senior Pastor, Rev. Dr CHANNING was ordained June 1, 1803. In 1809 the Society had so increased, that they decided on taking down their Church, and to erect a larger one on the same spot. This was accomplished in the course of that year.

Dr Douglass, in his Summary, speaking of Mr MOORHEAD's congregation, has the following note. "They erected a Presbyterian meeting-house in Boston, Mr John Morehead their presbyter, as appears by an inscription in two columns, and not elegant."

THE FIRST COLUMN.

This chh. of presbyterian strangers, was congregated anno. dom. 1729.
Anno. dom. 1744, *by a small but generous*
Illa manebit. Labilis e contra si sit erana
Suprema. Desiderio. J. M. hujus ecclesiæ.

THE SECOND COLUMN.

This building was begun anno. dom. 1742, *and finished.*
Number. Hujus fundamen saxum est. Domus
Peribit. Gloria Christi lex nostra
Christique pastor, and first preached in May 6th.

Latin and English interlarded is new, excepting in burlesque; likewise the disposition of these lines is singular, and to be rightly understood must be read by joining the several lines of each column."

This inscription was probably in collateral columns. It is perplexing to read it in the form in which it is placed by Dr Douglass, and it may be acceptable to have it presented in a more intelligible arrangement. In doing this we take the liberty to include the Latin portion in a parenthesis, and to correct a probable typographical error in the third line of the inscription, substituting the word *arena* for *erana*.

"This Church of Presbyterian strangers was congregated Anno Dom. 1729. This building was begun Anno Dom. 1742, and finished Anno Dom. 1744, by a small but generous number. (Hujus fundamen saxum est. Domus illa manebit. Labilis è contra si sit arena peribit. Gloria Christi lex nostra suprema. Desiderio J. M. hujus ecclesiæ, Christique pastor) and first preached in May 6th."

We should infer from Dr Douglass' note, that this inscription was placed in the Church. There was none such in the house within the recollection of any of the Society. Mrs Wilson, who was eleven years old when Douglass' Summary was first published, has no remembrance of such an inscription. There were a few words on the front gallery, expressing the date of the foundation of the Church, and of the erection of the Church, which remained, until it was taken down. If the inscription mentioned by Douglass were ever in the Church, it probably remained but a short time, and the objections suggested by that writer, or other considerations of greater weight, may have induced Mr MOORHEAD to cancel it.

The Church taken down in 1809 had become memorable from a circumstance of peculiar interest to the whole community. It was the place of meeting of the Convention of Massachusetts, who assembled to deliberate on the proposed constitution of the United States in 1788, and in that house it was adopted, on the 6th of February, in a manner too impressive to be forgotten, by any who were present on that interesting occasion.

From this occurrence, the name *Federal Street* was substituted for *Long Lane*, by the authorities of the town. A faithful representation of the old building was given in the first number of the Polyanthos, January 1812. It was a wooden edifice, with a tower and spire, the tower fronting on Federal Street. It resembled very much the Church of the First Parish in Cambridge, but was of less dimensions.

The new edifice is of ample dimensions for all the purposes intended. It is of brick, in the Gothick form of architecture, but not probably so purely conformable to that style of building, as to satisfy the critical eye. It has ninety pews on the floor and thirty in the galleries, all of which were very soon occupied. The surplus money from the sale of the pews, after discharging the bills for building the Church, encouraged the Society to erect a Parish House, on their lot, for which sufficient room remained. With some contributions made by the Society, this object was readily effected; and a convenient vestry, containing three apartments, has since been added, on adjacent land purchased for the purpose. In the vestry is a Parish Library, under regulations adapted to its preservation and increase, and for the accommodation of the members of the Society.

In the erection of the new Church, and for many zealous and disinterested services for the good of this Society, they are greatly indebted to the late Francis Wright, Esq. one of the Deacons of the Church. Capt. Henry Hunter, his respected associate, died not long after the settlement of the Rev. Dr CHANNING.

The ministerial labours in such a congregation, connected with the various engagements incident to a public station in the metropolis, must be weighty and exhausting, especially when they are to be discharged in a state of impaired health. The Society could not hesitate to provide for permanent assistance to their pastor, as soon as it was known that such arrangement would be agreeable to his wishes. After due deliberation this object has been happily accomplished. Mr EZRA STILES GANNETT was ordained on the 30th June, 1824.

"Peace be within the hallowed place,
And joy a constant guest;
With holy gifts, and heavenly grace,
Be her attendants blest."

MATERIALISM.

To think a gross body may be ground and pounded into rationality, a slow body may be thumped and driven into passion, a rough body may be filed and polished into a faculty of discerning and resenting things; that a cluster of pretty, thin, round atoms, (as Democritus forsooth conceited,) that a well mixed combination of elements, (as Empedocles fancied,) that a harmonious contemperation (or erasis) of humours, (as Galen, dreaming it seems upon his drugs and his potions, would persuade us,) that an implement made up of I know not what fine springs, and wheels, and such mechanick knacks (as some of our modern wizards have been busied in divining) should, without more to do, become the subject of so rare capacities and endowments, the author of actions so worthy, and works so wonderful; capable of wisdom and virtue, of knowledge so vast, and of desires so lofty; apt to contemplate truth, and effect good; able to recollect things past, and to foresee things future; to search so deep into the causes of things, and disclose so many mysteries of nature; to invent so many arts and sciences, to contrive such projects of policy, and achieve such feats of prowess; briefly, should become capable to design, undertake, and perform all those admirable effects of human wit and industry, which we daily see and hear of; how senseless and absurd conceits are these; how can we, without great indignation and regret, entertain such suppositions? No, no; 'tis both ridiculous fondness, and monstrous baseness for us to own any parentage from, or any alliance to things so mean, so very much below us.

Barrow.

GAMING.

Be assured, that although men of eminent genius have been guilty of all other vices, none worthy of more than a secondary name has ever been a Gamester. Either an excess of avarice, or a deficiency of what in physics is called stimulus and excitability, is the cause of it; neither of which can exist in the same bosom with genius, with patriotism, or with virtue,—*From Imaginary Conversations, by W. S. Landor*,—one of the ablest works that have of late issued from the English press.

LIBERALITY.

The following extract is from the writings of an Episcopal Bishop. It is grateful to witness a spirit so truly amiable and christian, in one whose station and character are adapted to give him a commanding influence in society.

"Not overcome with evil, he overcomes evil with good. These are the lawful triumphs of Christianity. This is the Charity which beareth all things, believeth all things, hopeth all things, endureth all things. He has seen virtuous Unitarians, and virtuous Catholics, virtuous Calvinists, and virtuous Methodists; and though he neither, with the first, affirms the Father to be exclusively the proper object of worship, nor with the second prostrates himself before a host of created beings; though he presumes not, with one class, to contract the capacity of heaven, nor affects, with another, in simulated or self deceiving ecstacies to anticipate its beatitudes,—he trusts that he is guilty of no spurious candor in professing his expectation (should he himself be accounted worthy, through that Saviour in whom he has soberly believed as the sole intercessor with God, and the Redeemer of all mankind) of seeing them again in that kingdom, whither many shall come from the East and from the West, and from the North and from the South."

DEATH BED REPENTANCE.

If therefore any man shall teach or practice such religion that satisfies all our natural desires in the days of desire and passion, of lusts and appetites, and only turns to God when his appetites are gone, and his desires cease, this man hath overthrown the very being of virtues, and the essential constitution of religion. Religion is no religion, and virtue is no act of choice, and reward comes by chance, and without condition, if we only are religious when we cannot choose, if we part with our money when we cannot keep it, with our lust when we cannot act it, with our desires when they have left us. *Death is a certain mortifier;* but that mortification is deadly, not useful, to the purposes of a spiritual life. When we are compelled to depart from our evil customs, and leave to live, that we may begin to live, then we die to die; that life is the prologue to death, and thenceforth we die eternally.

S. *Cyril* speaks of certain people that chose to worship the sun because he was a day-god; for believing that he was quenched every night in the sea, or that he had no influence upon them that light up candles and lived by the the light of fire, they were confident they might be Atheists all night, and live as they list. Men who divide their little portion of time between religion and pleasures, between God and God's enemy, think that God is to rule but in his certain period of time, and that our life is the stage of passion and folly, and the day of death for the work of our life. But as to God *both the day and night are alike*, so are the first and last of our days, all are his due, and he will account severally with us for the follies of the first, and the evil of the last. The evils and the pains are great which are reserved for those who defer their restitution to God's favour till their death. And therefore *Antisthenes* said well, *It is not the happy man but the happy life that makes man happy.* It is in piety as in fame and reputation; he secures a good name but loosely, that trusts his fame and celebrity only to his ashes; and it is more a civility than the *base* of a firm reputation, that men speak honour of their departed relatives; but if their life be virtuous, it forces honour from contempt, and snatches it from the hand of envy, and it shines through the crevices of detraction, and as it anointed the head of the living, so it embalms the body of the dead. *Taylor.*

[SELECTED FOR THE REGISTER.]

A pious man, according to the sense annexed by our Saviour to this term, is one who consecrates his affections and actions to the service of his Master. But in the style of the moral virtues of the 13th century, he was a pious man who deprived himself of his possessions to enrich the priesthood, to build churches and found monasteries.

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The true motives of our actions, like the real pipes of an organ, are usually concealed.—But the gilded and the hollow pretext is pompously placed in front for show.

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All things are of a colour in the dark; so ignorance knows no difference of things. It is knowledge, of which light is a fit emblem, that can distinguish.

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Friendship, like the choice productions of our soil, needs to be cultivated; but enemies, like noxious weeds, will spring up without our culture.

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The pain which is felt when we are first transplanted from our native soil, when the living branch is cut from the parent tree, is one of the most poignant which we have to endure through life. There are after griefs which wound more deeply—which leave behind them scars never to be effaced,—which bruise the spirit, and sometimes break the heart; but never do we feel so keenly the want of love, the necessity of being loved; and the sense of utter disertion, as when we first leave the haven of home, and are, as it were, pushed off upon the stream of life.

* Hist. New Hampshire, ii. 37.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, AUGUST 27, 1824.

CHRISTIANITY IN INDIA.

In the account which we gave last week of the India Correspondence, we promised, in the present number, some statements respecting the preaching of native converts. We are told by Mr Adam that the number of these who preach is more fluctuating and uncertain than that of the country-born sub-missionaries.

"Scarcely has a native made a public profession of Christianity, and relinquished his caste by passing through the ordeal of baptism, than, with lamentable inattention to the proper qualifications of a religious teacher, he is, in most cases, either employed by the Missionaries, or invited by his fellow-converts to assume that character by publicly preaching to his idolatrous countrymen. Seldom, perhaps, has the advice of the Apostle James, chapter iii. 1, "*Be not many teachers*," been more grievously and more injuriously violated than by the native converts, and even by the European Missionaries, who, long before the converts can have freed their minds from the deeply rivetted chains of superstition, far less can have acquired a sufficient knowledge, by ordinary means, of the Christian system, so as to be able to silence the shrewd and designing, and convince the intelligent and conscientious inquirer, introduce them into scenes of angry contest and disputation, in which the personal and devotional virtues, just perhaps beginning to take root, are sacrificed for the sake of a loud voice and a confident manner. The consequence is, that, "being lifted up with pride," they frequently render themselves liable to the public censure of their brethren, on account of some impropriety of conduct of which they have been guilty."

Besides the general encouragement given to all the native converts, to spend their spare time in preaching to their countrymen, we are told that many who have most distinguished themselves for zeal and activity, are employed at the different missionary stations, at fixed salaries, to devote themselves wholly to the work. Of these he informs us there are 27; the names and station of most of whom he particularly designates.

After remarking that there are some particulars, respecting some of these native preachers, which deserve to be mentioned, Mr Adam proceeds to say—

"Abraham was formerly a domestic servant of the Missionary who now employs him. Cassee I know to be a man of exceedingly weak understanding. Subhroo was dismissed from the employment of Mr James Penny, one of the Calcutta Baptist Missionaries, for immorality, and was almost immediately taken under the instruction, and finally into the employment, of the Serampore Baptist Missionaries, although Mr Penny called upon one of them, and gave him information of the conduct of which Subhroo had been guilty, and for which alone he had been dismissed. Huridas, in a conversation with Rammohun Roy, to whose house he had gone uninvited, contended for the Deity of Christ only in the same sense in which he contended for the Deity of Krishna, one of the Hindoo incarnations, expressing the utmost indignation at the supposition that he had denied Krishna, and having evidently admitted the incarnation of Christ only as an *addition* to the incarnations in which he had previously believed. Upon the whole, with respect to the native preachers, and the native converts in general, it may be observed, that they are too few, too poor, too ignorant, and too much despised by their countrymen, to make much impression by their labours."

These are some of the missionaries for whose support the contributions of the community are poured out. One, known to the missionaries to have been guilty of immoralities, which prevented his obtaining secular employment,—and another offended even at the suggestion that he was not still an idolator, and did not view the religion of Christ as on a level with Hindooism, and as only a branch of it.

Mr Adam proceeds to observe, respecting the places where the native preaching is performed, that it is generally at the places of rendezvous for idolatrous festivals, "where the imagination, and passions, and prejudices of the natives are necessarily in a state of the very highest excitement, and where, consequently, no seriousness of mind, or impartiality of judgment, can be expected.

Mr Adam concludes his account of the *direct* exertions for the conversion of the natives, by observing, in substance, that the printed statements given, of the success of these exertions, are deceptive, and that a person who has paid any attention to the subject, in England or America, would, on arriving in India, find that much less had been done than he had been led to expect from the published accounts.

INSTALLATION.—On Sunday afternoon next, the Rev F. W. P. GREENWOOD will be installed as Colleague Pastor with the Rev. Dr Freeman, at King's Chapel, by the Rector, Wardens, and Vestry of that Church.

FOR THE CHRISTIAN REGISTER.

MR REED—On visiting the place of one's birth, the residence of early days, what interesting reflections crowd upon the mind. Here, then, the light of day first darted upon my infant sight. Here was my entrance upon a scene of suffering, of dangers, and mysteries. Here, fifty-six years ago, commenced an existence, destined to be eternal. Here began the career of a being, susceptible of pain and pleasure, endowed with intellect, capacitated for improvement, possessed of reasoning and moral faculties, whose exercise and developement may form a character estimable in itself and the guarantee of permanent happiness. Then and here, impressions were made upon the docile mind of infancy and youth, which nothing can efface, while intellect and memory survive. A direction was given to the moral feelings and conduct, which nothing but some extraordinary event in life can entirely change.

Vicissitudes, trials, temptations or knowledge, may strengthen or weaken this early bias of the soul; but opinions and convictions, early cherished, maintain a lasting controul. For man is not so much a being of reason as of sentiment; and early culture, rather than nature, decide his character and his destiny. What a high duty, then devolves upon parents! The real fortune, the virtue and happiness of children, are in your hands. It is you who are to dispense to them good or evil, for time and eternity. Early discipline and controul are indispensable. But severity and indulgence are alike injurious. Their good affections should be cherished; the first appearance of evil should be checked; obedience must be required, caprice disallowed, passion restrained, self-directed enterprise permitted, industry enjoined, the mind employed, and enquiry satisfied. The generous feelings should be encouraged, and a sordid, selfish spirit condemned. "But this is a digression."

I approached the ancient dwelling of my fathers with excited but melancholy sensations. The scenes of youthful feats and pastime, of labour and study, the venerable locusts and the aged fruit trees, the extensive bay, by whose margin I often bathed my slender limbs, the village church, where I first caught the words of life from the lips of the pious clergyman.—All these pressed upon my view or imagination, at the same moment; and while they produced many recollections of interest and pleasure, soon filled the mind with regret and gloom, of which I could not divest it. The associates of my boyhood were gone; the period of gaiety and youth was passed, never to return. The site of the humble school-house was scarcely known. The ancient and lofty trees were broken by the tempest or decaying with age. The blue expanse of waters spread across the bay; but there was no buoyancy in my spirits, no elasticity in my limbs, and no adventurous comrades to invite me to plunge amid the the cooling waves. My elder brothers, who chid, but forgave my childish follies, who often directed and guided my infant steps; they too were gone. O! yes; gone to that far distant bourne, whence no traveller returns. One had *lately* bid adieu to the vanity and vexations of an unfeeling world. But a *tear* is all I have to bestow on his memory.

The affectionate greetings of beloved sisters was no more to be my happy lot. They too, had left the paternal roof, where once we met in mutual joy and gratulations. How dear is a sister to a man of sensibility and virtue! Their mild and gentle manners and their unprotected state awaken a most tender anxiety. It is pleasant to reflect on their many acts of attention and affection. It is pleasant to reflect, that they never had cause to reproach me for unkindness or neglect.

The remembrance of my departed parents is attended with equal interest, and with a deeper sense of obligation. I recall the idea of a father with great respect. He was grave and taciturn; sometimes stern, but never severe; and his children were not kept at that awful distance which was the mistaken practice of many during the last age. My earliest remembrance goes back to April, 1775, and paints him buckling on his armour to march his regiments to Lexington, in defence of his country's rights. I recollect, also, the distress and tears of a beloved mother, on this trying occasion. The elder children were in tears for a father's safety. The patriot soldier was clalm and silent, but I think I perceived that he was not unmoved. My mother, too, soon gathered firmness, and assisted to prepare him for meeting the country's foe. Many females of that momentous period displayed a most singular fortitude and zeal. But the indulgent care of a mother, perhaps, is the most deeply fixed in my recollection. In a father's long absence during an eight years' war, she was the sole guardian and protector of a numerous family. And amidst the pressing cares which devolved on her, the education of her children was not neglected. If they ever went astray, it was not because she failed to admonish them. If they ever neglected their alloted study or task, it was not without her gentle reproof. But her authority was too much mixed with kindness to be disregarded. That child must be extremely thoughtless or perverse who can give pain to a mother's tender bosom, beating with anxiety for its improvement and welfare. At this distance of time, I offer a silent tribute of affection and respect to thy "blessed" memory my sainted parent. Thy ashes rest in peace in yonder sacred inclosure. But thy spirit has joined the great assembly of the just in the realms of immortal bliss.

On the Sabbath, I went to the temple of the Most High, to mingle my songs of praise and my devout aspirations with the companions of my youthful days. But, alas, how small a number were recognized in this great assembly! I saw a *few*, indeed, who forty years ago, were among the young and gay of the flock. But the countenances and heads of those even, were strongly marked by the hand of time. The venerable form of *two* ancient worthies arrested my attention, who were among the aged at that distant period. One was an officer of the church;—the other, a scholar and a statesman; who sixty-two years ago was the instructor of *Rumford* and *Baldwin*; and in 1774, was an active member of that patriotic assembly, dissolved by Gage, at Salem, because they were resolved to defend the liberty inherited from their fathers.

When the service was ended, I entered the solitary enclosure of the dead, and held silent communion with the spirits of former times.—In viewing the humble monuments raised around the mouldering dust of once renowned or beloved citizens, I was carried back, thro' many generations, to the "first comers" to this pilgrim asylum. I found the moss-covered stone of my maternal ancestor, who lived to the age of ninety three, and died during the later part of the last century; of my paternal sires of the third and fourth, past generations, distinguished in size and height from surrounding stones which marked the spot where laid more common dust. Some of these were only of the second generation from the first adventurous men, who here laid the foundation for a mighty nation, and began in this new continent, a new æra of liberty, civil and religious, such as the world had never witnessed.

After an interval of many years, I wished to view again the various sites where the famed leaders of this fearless, pious band first erected their humble cabins, and to gratify the mind's eye by tracing the passage of the little bark, which was freighted with the best fruits of Europe. The scene itself is diversified and picturesque. But the peculiar attraction and interest depend on the recollections which crowd upon the mind of one acquainted with the history of those early times. I am standing on the Captain's mount. In the distance, far east as the eye can stretch, I see the white cliffs of Cape Cod rising from the bosom of the ocean.

There was moored the May flower, for many a long and anxious day, while the more resolute of the company visited the extended wilderness to find a *goodly* spot for shelter and occupancy. At the entrance of the bay which washes the base of the mount lies "the low islet," on which the little party on discovery, in "the pinnace," first landed, on a dark and stormy night, and kept the following day, which was the *Lord's*, in devout and holy service. On the south, across the bay, is the town of Plymouth (with its sweet running brooks and protecting hills) destined to be visited ages and ages to come, as the origin of the greatest, freest and happiest people on the globe; as the dwelling place of those choice spirits, "of whom the world was not worthy," and whose principles, founded on the equal rights of man, were to give health and strength to the social state, far superior to what had ever been enjoyed. Higher up the bay, on the south western margin, "the grave and pious Governor *Bradford*" fixed his residence: the abode of his children to the third, fourth and fifth generation. At the foot of the mount on which I stand, the brave *Standish* reared his domestic altar. He descended from a "family of distinction" in England, and had been an officer in the *Netherlands* in 1614. He may justly be considered the hero of the pilgrim band; and under Providence their protection and shield. Not far north of *Standish*, was the settlement of Elder *Brewster*, the most learned and pious member of this goodly company. Farther north, near blue river, lies the homestead of *John Alden*, "that vigorous youth who first stepped on Plymouth rock;" a man of daring enterprize, and courage scarcely less impetuous than *Standish*. From the sketches given of this resolute and "fiery" man, we are led to suppose he was descended from *Red Gauntlet*, whose real family name was *Fitz Alden*. And many of his descendants are said to have more independence and courage than discretion. More distant still to the north, we discern the spot chosen by the "accomplished *Winslow*." The extensive farm of "*Careswell*" stretches from the forest on the northwest to the beach which bounds the wide Atlantic. Adjoining, is *Greene's* harbour, where the meek and devout *Bulkley* fed the small portion of the pilgrim flock, who here fixed their early abode. The amiable lady of Gov. *Winslow*, is also brought to our recollection. She left the palace of her "noble father," to accompany a small and despised company of religious people to a wilderness of trouble and suffering. But she had the imperishable comforts of religion. "She chose the good part which could not be taken away." "These all died in faith, not having received the promises," (of present ease and prosperity) but rejoiced in hope," and accounted that their sufferings would redound to the welfare of their descendants.

I descended from the mount of vision where I had held mental converse with the good and noble spirits of former days, elevated in my feelings by the contemplation of such rare examples of disinterestedness and piety; and resolved to act on the principles by which they were animated, to discharge my duty to society, and to hold fast to the principles of civil and religious liberty whatever personal sacrifice it may require.

A SOJOURNER.

FOR THE CHRISTIAN REGISTER.

MR. REED,

We often hear it said, that we are to exercise charity towards those whose religious opinions are different from our own; and to reject none from our Christian sympathy on account of diversities in speculative belief. This is all very reasonable and correct. But, I suppose, there is a great deal of hackneyed and unmeaning phraseology on this subject, which involves the truth in something of uncertainty and mysticism. It would seem from much of the language that is popularly used by the more liberal classes of believers, that it is a matter of no very great importance, whether we embrace correct views of religion or remain in the darkness of error; whether we receive the truth as it is in Jesus, or give heed to doctrines, the commandments of men. Now these opinions are certainly false in their foundation and dangerous in their tendency. It is well to have sentiments of the most enlarged and expansive charity; but let them proceed from right sources; let them be supported on a strong and rational basis. Let us not, in defending the claims and privileges of those of our brethren, who follow not with us, assert the absolute innocency of error, or the harmlessness of ignorance, without any restriction or qualification. Let us rather seek for some common ground in the extended range of Christian feeling and hope, upon which we may unite our affections with those believers, whose peculiarities of doctrine we decidedly reject; where their faith is erroneous, let us frame for it some apology; where their characters are deficient, let us not dwell on their imperfections; even where they revile and persecute us, let the solemn prayer of our Saviour, be offered from the depths of our hearts, "Father, forgive them, for they know not what they do."

I have thought we might derive some reasons for Christian charity and forbearance, towards the great mass of those who differ from us, from a consideration of the circumstances, which have operated to form their character and determine their sentiments. I am not defending the principles of the thorough and hardened bigot; of the enlightened and artful advocate of separation and exclusion; of the arrogant leaders and doctors of an illiberal sect,—for these by no means form a large proportion of the Christian community;—but I am speaking of the numerous class of affectionate and humble Christians; whose lives exemplify, in a good degree, the purity and lovely graces of the sincerely religious character; but who by unhappy early associations, have been led to attribute the excellence they possess to the adventitious influence of their own peculiar creed, rather than to the great, undisputed, common truths of Christianity; who look, with singular aversion and fearfulness on the doctrines and views of liberal believers; and who think that the theology delivered to the churches at Westminster, and since variously modified, limited and explained, to keep pace with the improvements in modern philosophy and the progress of society, contains all that is worth contending for, in the revelation of the New Testament.

An excuse of some weight,—and consequently a strong ground of charity towards them,—is the manner in which their religious opinions and characters have been formed. The majority of orthodox Christians are not those with whom religion has always been a silent, unobtrusive, yet settled and operative principle,—imbibed with their earliest ideas—connected with the recollection of all that is delightful and happy in the innocence of childhood,—and recurring to the mature mind indissolubly associated with the image of a Father's dignity and love and with a mother's fond and cherished affection;—but they are those who from a profound and most unnatural indifference to religion, are suddenly awakened to an awful sense of their danger, and converted by strong terror and overpowering excitement, to a deep and abiding sentiment of piety. Their attention is excited, it may be, by alarming preaching, or by the earnest expostulations of Christian friends, or by the providence and awful judgments of God; their minds are deeply and violently agitated; they have a full and distinct perception of the misery and danger of man, while destitute of religious principle;—cut off from all sympathy with whatever is glorious and sublime in the truths of Christianity,—their mind thrown back naked upon its empty resources; they feel vividly their extreme wretchedness and want of all things. In this state, instead of being directed to the consolatory and touching truths of the Christian doctrine, in its purity, they are overwhelmed with the mysterious and gloomy dogmas of a false theology. The full and sincere reception of them is represented as the most important step in the process of conversion.

Instead of being told of the bright prospects beyond the gloom that settled on the grave, that Christ has disclosed to the eye of faith, their minds are intently directed to the final destruction of the wicked—to the worm that never dies and the fire that is never quenched. They are taught, that the sin, wrought originally in their nature, which was born with them, which they could not have avoided, exposes them inevitably to these horrible torments. They are told that before they can perceive their need of a Saviour, they must be convinced of their own sinfulness. And of what sinfulness? Not the guilt of abusing their exalted and immortal powers,—their ingratitude against their kindest and most munificent benefactor, their proud neglect of the most simple yet sublime truths, which were ever proposed to the intellect of man;—but of their hopeless and utter depravity,—their inherent loathsomeness in the sight of God. They are made to believe, that there is no remedy for this and no defence from the vengeance of an incensed Deity, but in the atoning love of Jesus. Our Heavenly Father is pourtrayed in all the terrour of a vindictive and inexorable despotism,—while the clemency of Jesus is placed in prominent and bold contrast. In this state of morbid excitement, of feverish sensibility, the doctrines of the Supreme Divinity of our Saviour; of the irresistible influence of the Holy Spirit; of the

Decrees of Eternal Predestination; o
Satisfaction for Sin, are presented, wi
warmth of feeling, which religious e
can inspire, and passed upon the c
and heart of the unhappy passive su
the only doctrine, whose belief is c
with salvation. The mind thus tort
crushed, receives whatever is forced
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A total change has taken place in the
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And who of us is there, that exposed
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We understand that Mr HERSEY ha
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ordination.

INTELLIGENCE.

COMMENCEMENT.

The Annual Commencement exercises at
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On his journey from New York to this C
everywhere greeted with the warmest ex
respect and affection. He entered Provide
day forenoon, at which place he remaine
the close of the day. He arrived at De
11 o'clock at night, and at the seat of G
Roxbury, about 2 in the morning.

A cavalcade was formed at 9 o'clock,
street, under the direction of Colonel A
proceeded thence to the seat of the Go
cort our illustrious guest to the city. H
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where he was welcomed by the Mayor
ing address:

To General LA FAYETTE—

SIR—The Citizens of Boston welcome
return to the United States; mindful o
zeal in the cause of American Independe
for your distinguished share in the peril
of its achievement. When, urged by a g
pathy, you first landed on these shores,
people engaged in an arduous and even
for liberty, with apparently inadequate
amidst dubious omens. After the lapse
a century, you find the same people, p
yond all hope and all precedent; their li
sitting in its strength, without fear an
proach.

In your youth you joined the standard
lions of people, raised in an unequal a
conflict. In your advanced age you re
met by ten millions of people, their
whose hearts throng hither to greet your
to rejoice in it. This is not the movem
bulent populace excited by the fresh la
recent conqueror. It is a grave, mora
impulse.

A whole people in the enjoyment o
perfect as the condition of our nature
with gratitude, increasing with the da

Decrees of Eternal Predestination; of Infinite Satisfaction for Sin, are presented, with all the warmth of feeling, which religious enthusiasm can inspire, and passed upon the conscience and heart of the unhappy passive subject, as the only doctrine, whose belief is connected with salvation. The mind thus tortured and crushed, receives whatever is forced upon it. The effect is precisely what we should expect. A total change has taken place in the religious propensities and affections; and with this change from the coldness of indifference to the fire of zeal—from death in trespasses and sins to spiritual life in the Lord, is generated a deeply-fixed predilection for the peculiar doctrines which they imbibed in this the turning point of their lives. They forever after cling to these doctrines, and have no complacency in those who deny them.

And who of us is there, that exposed to these influences, would not have been thus injured? Let us then judge not, that we be not judged; but put on that charity, which is long suffering and kind, which hopeth all thinks, beareth all things, believeth all things. C.

We understand that Mr HERSEY has accepted the invitation of the religious society in *Barnstable* to become their pastor; and that the 6th of October is appointed for the day of his ordination.

INTELLIGENCE.

COMMENCEMENT.

The Annual Commencement exercises at Harvard University took place on Wednesday. The interest of the occasion was heightened by the presence of Gen. LA FAYETTE. He arrived at the Colleges at half-past eleven, having been detained in Cambridge-port by the grateful attentions of the citizens. On his arrival he was addressed by President Kirkland in a short, but very appropriate and affecting speech to which he made a brief and pertinent reply. The procession then moved to the church, and the exercises commenced at a little past twelve; two hours later than usual. The number of performers was *thirty-five*.—Their names and the order of performance having appeared in most of the papers, we shall omit the insertion of them. The composition of the performers was chaste and manly, and the elocution was generally good, though in but a few instances striking.

After the exercises were closed the usual degrees were conferred. The number who received the degree of A. B. was *sixty-five*. The degree of A. M. was conferred on a large number of Alumni. The honorary degree of L L. D. was confered on the Hon. Wm. Wirt, the Hon. Josiah Quincy, and the Hon. Daniel Webster. The honorary degree of D. D. was conferred on the Rev. Bazaleel Howard, of Springfield, Rev. John Andrews, of Newburyport, and Rev. Joseph Tuckerman, of Chelsea.

The exercises of the Society of *Phi Beta Kappa* were held on Thursday. Dr Percival, who was expected to deliver a poem on the occasion was not present. The exercises commenced by prayer by the Rev. Mr Walker.

A poem on Liberty was then delivered by the Rev. Mr Ware, of this town, which excited great interest, and was received with decided approbation.—The Oration by Professor Everett, on the motives to intellectual exertion is this country, was a very superior performance, and though very long was listened to with great attention, interest, and satisfaction, by, probably, the most intelligent and learned auditory that is usually called together in our country. The assemblage of ladies, and the general crowd of auditors were greater than have been witnessed on any former occaio n.

GENERAL LA FAYETTE.

This distinguished man, and early and steady friend of our country, made his entrance into this metropolis on Tuesday. "His reception," says the Centinel, "was a triumph and a jubilee. The day was as bright as his laurels, and as mild as his virtues."

On his journey from New York to this City, he was everywhere greeted with the warmest expressions of respect and affection. He entered Providence on Monday forenoon, at which place he remained till nearly the close of the day. He arrived at Dedham about 11 o'clock at night, and at the seat of Gov. Eustis, in Roxbury, about 2 in the morning.

A cavalcade was formed at 9 o'clock, on Common-street, under the direction of Colonel AMORY, which proceeded thence to the seat of the Governor, to escort our illustrious guest to the city. He was met at the boundary of the city by the City Authorities, where he was welcomed by the Mayor in the following address:

To General LA FAYETTE—

SIR—The Citizens of Boston welcome you on your return to the United States; mindful of your early zeal in the cause of American Independence, grateful for your distinguished share in the perils and glories of its achievement. When, urged by a generous sympathy, you first landed on these shores, you found a people engaged in an arduous and eventful struggle for liberty, with apparently inadequate means, and amidst dubious omens. After the lapse of nearly half a century, you find the same people, prosperous beyond all hope and all precedent; their liberty secure; sitting in its strength, without fear and without reproach.

In your youth you joined the standard of three millions of people, raised in an unequal and uncertain conflict. In your advanced age you return and are met by ten millions of people, their descendants, whose hearts throng hither to greet your approach and to rejoice in it. This is not the movement of a turbulent populace excited by the fresh laurels of some recent conqueror. It is a grave, moral, intellectual impulse.

A whole people in the enjoyment of freedom, as perfect as the condition of our nature permit, recur with gratitude, increasing with the daily increasing sense of their blessings, to the memory of those, who, by their labors, and in their blood, laid the foundation of our liberties.

Your name, Sir—the name of La Fayette, is associated with the most perilous, and most glorious periods of our revolution; with the imperishable names of Washington, and of that numerous host of heroes which adorn the proudest archives of American history, and are engraven in indelible traces on the hearts of the whole American people. Accept then, sir, in the sincere spirit in which it is offered, this simple tribute to your virtues.

Again, Sir, the citizens of Boston bid you welcome to the cradle of American Independence, and to scenes consecrated with the blood shed by the earliest martyrs in the cause.

To this address the General made the following reply:

To the Mayor and People of Boston—

The emotions of love and gratitude, which I have been accustomed to feel on my entering this city, have ever mingled with a sense of religious reverence, for the cradle of American, and let us hope it will be hereafter said, of universal liberty.

What must be, Sir, my feelings, at the blessed moment, when, after so long an absence, I find myself again surrounded by the good citizens of Boston;—when I am so affectionately, so honorably welcomed, not only by old friends, but by several successive generations;—when I can witness the prosperity, the immense improvements, that have been the just reward of a noble struggle, virtuous morals, and truly republican institutions.

I beg of you, Mr Mayor, gentlemen of the City Council, and all of you, beloved citizens of Boston, to accept the respectful and warm thanks of a heart, which has, for nearly half a century, been particularly devoted to your illustrious city.

The Mayor then entered the carriage of the General, which was a handsome Barouche, drawn by four white horses. The procession moved in the following order:

Three Marshals.
A corps of Light Dragoons, commanded by Captain Isaac Davis.
A regiment of Light Infantry, composed of the Boston Fusiliers, Boston Light Infantry, Winslow Blues, Washington Infantry, New England Guards, Rangers and City Guards, commanded by Captain John S. Tyler, acting as Colonel; Captain John R. Bradford, as Lt. Colonel; and Captain Joseph N. Howe, jr. as Major.
A full band of music consisting of thirty-two performers.
Chief Marshal Harris.
Marshal Brooks. Marshal Sargent.
Members of the City Council in carriages.
Committee of arrangements in carriages, viz.—Aldermen Odiorne, Benjamin, and Eddy, Messrs. Russell, Curtis, E. Williams, T. Page, Washburn, Davis, and Coolidge.
The President of the Common Council, and Alderman Baxter, in a barouche.
Marshal Roulstone.

Marshal. GEN. LAFAYETTE. *Marshal.*
In a barouche drawn by four beautiful white horses accompanied by the Mayor.

Marshal. Mr. G. W. Lafayette, M. Le Vasseur, and Col. Colden, of New York. *Marshal.*

Society of Cincinnati
In ten carriages, one containing the Hon. John Brooks, President of the Society, and other officers.
Strangers of distinction in Carriages.
Two Marshals.
Field and Staff Officers of the First Division Militia.
Two Marshals.
The mounted Cavalcade, composed of the Carters, Woodwharfingers, and Citizens.
Two Marshals.

The movement of the procession was announced by a salute from the Sea Fencibles, stationed on the heights at South Boston. The bells immediately commenced ringing, and continued a merry peal, till the General arrived at the State House. The procession passed through Washington, Milk, Broad, State, Court, and Common streets, to Boylston street. The General and City Authorities then passed over the Common, toward the lower end of Park-street, between two lines of the Pupils of the Public Schools, extending quite across the Common, and amounting to 2,500 in number, each bearing the portrait of LAFAYETTE, stamped on ribbons.

"It was animating," says the Telegraph, "to see such an immense throng of freemen, estimated at no less than 70,000, voluntarily paying to one of their distinguished Benefactors, a tribute of respect which no power on earth could extort by violence or terror. Every street through which he passed rung with joyful acclamations;—every house was filled with delighted spectators to the very roofs;—balconies, porticoes, fences, trees, temporary stages, and even *steeples*, were all put in requisition;—handkerchiefs waving, music playing, and every countenance beaming with mingled emotions of gratitude and admiration."

When the General arrived at the State House, salutes were fired by a battalion of Artillery, from an elevated part of the Common, and at the Navy Yard in Charleston.

At the Senate Chamber in the State House, the General was received by his Excellency the Governor, in an official capacity, and addressed in the following speech:

SIR, OUR FRIEND—In the name of the government, and in behalf of the citizens of Massachusetts, I have the honor to greet you with a cordial, an affectionate welcome.

We thank God, that he has been pleased to preserve you through the scenes of peril and of suffering which have distinguished your patriotic and eventful life, and that we are indulged with this occasion of renewing to you our grateful acknowledgments for the important services which you have rendered to our common country.

In the last surviving Major General of the American revolutionary army, we recognize a benefactor and friend from a distant and gallant nation; who, inspired by a love of liberty, subjected himself in his youth to the toils and hazards of a military life, in support of our rights. Under our illustrious Washington, you were instrumental in establishing the liberties of our country, while your gallantry in the field secured to yourself an imperishable renown.

With the enjoyment of the blessings of independence, we shall never cease to associate the name of Lafayette, and our prayer to heaven will be for his health and prosperity.

The General replied in the following short speech, which was received with the greatest applause:

SIR—When in the name of the people and government of this State, your Excellency is pleased so kindly to welcome an American veteran, I am proud to share the honors and enjoyments of such a reception, with my revolutionary companions and brother soldiers.

Sir, I am delighted with what I see; I am oppressed with what I feel; but I depend upon you, as an old friend, to do justice to my sentiments.

At various intervals, along the streets through which the procession passed, flags of the United States and of France were suspended.

On one of the flags in Broad-street was the following—

WELCOME ILLUSTRIOUS CHIEF.
Receive the Pledges of thy Children, to sustain with fidelity the principles that first associated LA FAYETTE with the destinies of America.
NATURAL RIGHTS.
YORKTOWN AND MONMOUTH.

Two civic arches also were thrown across Washington street, beautifully decorated with flags and festoons of evergreens, and bearing the following mottoes:

WELCOME LA FAYETTE.
The Fathers in Glory shall sleep,
That gather'd with thee to the fight,
But the sons will eternally keep
The tablet of Gratitude bright.
We bow not the neck,
And we bend not the knee,
But our hearts LAFAYETTE
We surrender to thee.

1776.
WASHINGTON AND LAFAYETTE.
Welcome La Fayette.
A REPUBLIC NOT UNGRATEFUL.

Tribute of respect.—The President of the United States has issued an order, that Gen. La Fayette be received at all military and naval posts which he visits in the United States, with the honors due to the highest military rank in our service.

The Common Council of the City of New York, has passed a resolution, directing that the Marquis Lafayette be requested to sit for his portrait, to be placed in the Gallery of Portraits of the Common Council; and also a resolve making George Washington Lafayette, son of the Marquis, a freeman of the city, and directing that the certificate of freedom be presented in a golden box. The certificate will not confer the rights of citizenship, yet the compliment conveyed by the box, may not be the less flattering.

MEMENTO.

On the 23d November, 1781, Congress Resolved,—"That Major General, the Marquis de la Fayette, have permission to go to France, and that he return at such a time as shall be most convenient to him:—That he be informed, that on a review of his conduct throughout the last campaign, and particularly during the period in which he had the chief command in Virginia, the many new proofs which present themselves of his zealous attachment to the cause he has espoused, and of his *judgment*, *vigilance*, *gallantry* and *address in its defence*, have greatly added to the high opinion entertained by Congress of his merits and military talent:—******That the superintendant of finance take order for discharging the engagements entered into by the Marquis de la Fayette with the merchants of Baltimore."*

"* The Marquis de la Fayette has been mentioned as present in Virginia. When he had marched back to the head of Elk, he received an order from Gen. Washington to go on to Virginia that he might oppose Gen. Phillips. His troops were in want of every thing: however he proceeded to and arrived at Baltimore on 17th April. Here he was under the greatest embarrassments for want of shoes; *there not being a pair in his whole command. But the love and confidence he had excited, enabled him to borrow of the merchants* 2000 *guineas upon his own credit; with which he procured such necessaries as were wanting for the forwarding of his detachment.*"—GORDON'S AMERICAN REVOLUTION.

SUMMARY.

FRENCH PAPERS.

Paris journals to the 14th July have been received in New-York.—They afford very few articles worthy notice.

Letters from Corfu of the 15th, and from Widdin of the 19th June, corroborate the news of the defeat of the Turks by the Greeks at Zeiluni and Thermopylæ. They add that the Turks lost 10,000 men, and a Pacha, at the latter place.

A French Agent, M. Esmangard, had arrived in France, from a reported mission to Hayti.

Gen. Guilleminot, the new French Ambassador to the Porte, had arrived in Constantinople with a numerous suite.

The King of Wurtemberg was in the South of France, as a private nobleman, for the purpose of sea-bathing.

MADRID, JULY 1.—On the morning of the 25th of June, the French Guarde de Corps, departed from this city on their return to France. Nothing can more clearly demonstrate their good conduct during their stay in this city, than the regret the people manifested at their departure.—They were accompanied by a great number of persons of distinction beyond the gates of Madrid.

The formation of the Royal Guarde goes on very slowly. It consists as yet of only one regiment of Royal Fusileers, two battalions of infantry, and two hundred Guardes de Corps.—The line is to consist of 60,000 men, including the Provincial militia. But at present we have only the old Royalist Corps. Galicia and the Austurias are the only provinces where any opposition is shewn.

On the other hand, his Majesty seems determined to increase the number of the Royal volunteers, and orders have been given to the municipality of Madrid to increase the number of Volunteers, in the city to 4,000. It does not at this moment consist of more than 2,000. The same orders have been communicated to the municipal authorities in the provinces

A letter from Guayaquil, dated the 22d of May, received at Philadelphia, says, "Bolivar has advanced to Cuara, a town somewhat in the interior from Truxillo, in order to make himself master of the passes leading towards Lima. That city is still in the hands of the Spaniards. The port of Callao is blockaded, but by a weak force.

☞The three last numbers of the Christian Register have been published later than usual. The circumstances which occasioned this delay are now past, and the paper will now be regularly issued as formerly.

MARRIED,

At Carver, Rev. Moses Partridge, of Plymouth, to Miss Melissa Cobb, daughter of Nehemiah Cobb, of the former place.

In this city, Wednesday morning, by the Rev. Mr Ware, Mr. Samuel A. Eaton, to Miss Isabella Cushman, daughter of Mr Elkanah Cushman.

DIED,

At Newton, on Sunday last, while on a visit to her father General William Hull, Mrs Caroline, wife of Rufus K. Page, Esq. of Hallowell Me. aged 32.

At Cambridge, Mrs Sarah Warland, wife of Mr John Warland, aged 32.

In Wilmington, on the 23d inst. Mrs Ann, wife of Dennis Gillet, aged 32.

DR CHANNING'S SERMON.

JUST Published and for sale at the Counting Room of the Christian Register, Congress-street, and at the Book-stores generally, Dr Channing's Sermon at the ordination of Rev. Mr Gannett.

A SMALL private family, without children, would be glad to accommodate a gentleman and his wife with board. They can have a separate Parlour, and Chamber over it. The situation is pleasant; a little south of the New Market.

Inquire at the Counting-room of the Christian Register.

Boston, Aug. 27, 1824.

THE FACTORY GIRL,

BY the author of "FILIAL AFFECTION," "JAMES TALBOT," &c.

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." *St. Paul.*

A few copies of this very valuable little work may be had at this office. *Price 25 cts.*

August 27.

JOTHAM ANDERSON.

JUST published, and for sale at the Counting Room of the Christian Register, and at the principal bookstores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together.

RAMMOHUN ROY.—Just published and for sale at the Counting Room of the Christian Register, an engraved likeness of this distinguished Hindoo.

August 6.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—Lottery Ticket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents, third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.
Appeal to the candid, do.
Answer to the question,—Why do you attend a Unitarian Church? 12 cents per dozen.
The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.
A Sermon on the manifestation of God—founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the first Parish in Hingham.
A Sermon on the religious opinions of the present day—by Thomas Gray, pastor of the Church on Jamaica Plain, Roxbury.
A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism—by Jacob Flint, minister of the Church at Cohasset.
Dr Channing's sermon at the ordination of Rev. Jared Sparks. Twelfth edition.
Also Dr Abbott's Seasonable Thoughts on Baptism.

JUST published, and for sale by Nath'l. Balch, Jr. at No. 18 1-2 Cornhill, and at the office of the Christian Register, also at the principal book-stores in the city, price 25 cents, Rev. Jacob Norton's Valedictory Discourse, delivered before the first Religious Society in Weymouth, on the morning of the Lord's day, in two parts. Published by request. *Thou bringest certain strange things to our ears.* August 20.

Important Correspondence.

JUST published, and for sale at this office, price 50 cents, "Correspondence relative to the Prospects of Christianity, and the means of promoting its reception in India."

"The following Correspondence, on a subject, always interesting to the Christian community, and peculiarly so at the present time, is laid before the public, in the belief, that the information, which it contains, will be useful, in communicating more distinct views, than are generally possessed, relative to the prospects of Christianity in one quarter of the world; and that it may assist in giving such a direction to the efforts of Christians to propagate their religion in heathen countries, as shall yield a hope of better success, than has been yet experienced.

"The profits of this publication will be wholly applied to the purpose of aiding the cause of Christianity in India."

FOR sale at this office a few copies of "A Letter from DAVID HOLMES, to the Church of Christ in Amherst, N. H.

FOR sale at this office a few copies of Dr Bancroft's Sermon at the ordination of Rev. Mr Bigelow, of Medford.

True Messiah Exalted.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, N. H.; a few copies have just been received, and are for sale at this office. Price 75 cents per doz. 8 cents single.

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund.

Miscellanies.

FOR THE CHRISTIAN REGISTER.

MORAL REFLECTIONS.

"The way of the transgressor is hard."

Behold the righteous man—bow'd down with age,
With care, disease, pain, want and wretchedness.
Tho' fortune, fickle goddess, frowns severe,
Tho' health decays, and wealth and strength depart,
Still 'midst the thickest clouds of adverse fate
He rests secure, by the conviction blest
That still there is a God who reigns above him—
A God of justice, mercy, and of truth,
One who, tho' misery's hand bears hard upon him
Will soothe his cares and give him lasting peace
In those bright realms of never-ending day
Where sorrows come not, and where grief 's unknown.

* * * * * * *

Look now around thee—see yon pamper'd son
Of affluence and splendor—mark his course!
The current of his life glides swiftly on,
Ambition's fairy hopes are realized,
And glory's laurel, or the wreath of fame
Bedecks his brow; but look within his bosom,
And say if it is tranquil and serene?
Say, if he rests on hopes of future bliss?
On promises imperishable, firm,
Made by a Pow'r, supremely pure, and holy?
No; for "the way of the transgressor 's hard;"
And tho' the highest point of earthly splendor
He aimed at, now is gain'd—still, still he is
Unhappy—real bliss is not for him;
For that which gives a double zest to life,
And takes the barbed sting of death away,
To him is lacking, conscience spotless, clean,
Void of offence to God and fellow man.

Thus it is ever.—It is not for man
To form high soaring hopes or vain desires;
For the just King of all created things
Can crumble into dust his airy castles,
"And like the baseless fabric of a vision,
Leave not a wreck behind."—But he who would
Enjoy uninterrupted happiness
Must build on a foundation, lasting, sure,
The *Rock of ages*.—Then let the hoarse wind roar
And the rude tempest beat—secure he lives,
"Unhurt amid the war of elements,
The wreck of matter and the crush of worlds."

Boston, 1824. MORTIMER.

From the N. Y. Commercial Advertiser.

EMBARKATION OF GEN. LA FAYETTE AT HAVRE.

"As it was expected the General would arrive early in the afternoon of the 12th, several merchants, and a great number of young men, left this at 2 P. M. in carriages, gigs, and on horseback, to go out to meet Monsieur La Fayette at Harfleur, (6 miles from Havre,) and accompany him into town. The American Consul, and all the American gentlemen, and captains of ships in the harbour, intended also paying the same compliment to the General; but the Sans Prefet notified to the Consul, *that the Americans must not do so.*

"The road for two miles out of town continued crowded from 3 in the afternoon till dark, when no tidings of the General having come, the people returned into town, where they remained in groups all the evening. Havre presented the appearance of a town in danger of an enemy's approach. The guards were doubled at all the posts; patroles of soldiers, police-men, and gen-d'armes, marched about, and prevented the crowd from collecting in any one spot.

"At a quarter past 10 the General arrived in a post carriage, with his son and secretary. They were accompanied by the carriages that had gone out from Havre, and about 100 young men on horseback, all dressed alike. *A strong body of gen-d'armes escorted the cavalcade.* On arriving at the entrance to the city, the gates were shut, and the guard drawn out with fixed bayonets. It was then asked if it was the Marquis de La Fayette, who was there, and on being answered that it was General La Fayette, the gate was opened to admit his carriage, and closed immediately, to prevent the entry of any of those who had gone out to meet the General. After repeated and unavailing attempts to get in, and expostulating with the officer on guard, this latter assured the gentlemen, on his *honor*, that if they would go to the Poste de Pincettes, (a gate at the rear side of the city, and a mile from the principal one,) they would be admitted. On presenting themselves at that gate, it was closed, and they were desired to go back to the principal gate, where they were admitted, two by two, at intervals, and the names of several taken.

"In the mean time the General proceeded to the house of Mr Philippon, (a most respectable merchant,) where an elegant dinner was provided, and a large party waiting to receive him.—In the course of the entertainment, a stone was thrown by some miscreant in through one of the windows, which passed close to the head of one of the gentlemen. On the morning of the 13th, crowds again assembled to witness the embarkation of the General, and the streets presented the same appearance as the evening before. A party of soldiers was drawn up opposite the Cadmus, on the custom house quay, where it was supposed the embarkation would take place. Every impediment was used to prevent the people from showing any mark of respect. The Cadmus, in consequence of the tide's falling, was obliged to haul out into the roads. The General, accompanied by a body of gentlemen, arrived, and went on board the steam-boat, which was previously cleared by the Police, who would not allow him to embark whilst any body of the town was on board.—They also hauled down the flag belonging to the boat, and would not let it be hoisted whilst M. La Fayette was on board. The gates were shut, to prevent the people going to the, pier head to take a last view of the General. However, in this their efforts were unavailing, as every boat that could be had, was immediately filled, and followed the steam-boat to the Cadmus, then two miles off. A gen-d'arm and a police officer went out in the the Cadmus, to prevent any body but the General and his suite going on board. On his coming along side, he was received with hearty and repeated cheers from the ship, which were returned from the boats, and a few persons on shore, who had got out and assembled about half a mile from the pier (to be out of the way of the military, as there was a strong guard at the peir head.) This closed the scene."

LADY ESTHER STANHOPE.

The subject of the following notice is an English lady of rank, the near relative of Mr Pitt, who, like Lord Byron, has long been a voluntary exile from her native land; and who, in imitation of his example, has also of late interdicted all visits from her own countrymen. *N. Y. American.*

From Richter's Pilgrimages in the East.

Near the summit of a mountain we came to the Maronite village and convent Maschmash, in the midst of vineyards and plantations of mulberry trees. All the monks were engaged in domestic employments; some gathering mulberry leaves, others grapes, some winding thread, others weaving, &c.

As Lady Esther Stanhope resides here in summer, I sent a messenger to inquire at what hour I could have the honour of paying my respecst to her. By mistake, and not by any fault of mine, I was announced to her as an Englishman; she accordingly wrote me a note in her own language, expressing the pleasure it would give her to become acquainted with one of her own countrymen; which laid me under the disagreeable necessity of beginning our acquaintance by destroying the hope which she had entertained.

I found her with two slaves and two little pages, in a wretched hut, which had a room at two of its angles. She is tall and robust, and must once have been handsome; but she has already much the appearance of an old maid. On her head she had a shawl striped red and white. She wore a short red pelisse over a male dress in the Turkish fashion, and over the whole a white Aba, with red strings, like an Arab Sheik. She talks a great deal, and with the teeth closed, in the English manner. Her conversation was extremely interesting to me; she related her expedition to Palmyra, and the conduct of the Arab Emir, who had become her friend, and whose character she could not sufficiently praise. Yet, notwithstanding the delight which this excursion had given her, I observed that she had not returned from it without some fears, especially on account of the enmity that subsisted between two tribes. Next to the pleasure of exercising influence over several chiefs of this country, and even a kind of dominion over others, a fondness for horses seems to afford her the most resources for passing her time. She can here easily gratify her taste in this respect. She spoke of these animals with raptures.

The particulars which Lady Esther communicated to me respecting the political relations of the neighbouring tribes were very instructive:—she especially boasted of having in her service the most desperate rogues, robbers, and assasins; which gave her great power. She had just sent some of them to procure information respecting Mr Bautin, a French traveller, who was reported to have been assassinated in the mountains of Aussarieh, while he was pursuing his bold resolution of visiting those famous mountains in Caramania.

After a conversation of several hours she sent for the Abbe Gandolpho, a Roman Missionary, who at that time resided with her, and had one of the houses of the peasants assigned to me; she has hired several of them in the village. She in general eats alone, and very moderately. I supped with Mr Gandolpho. After supper I returned to Lady Esther, with whom I chatted till midnight. She appeared to me to be a person of superior understanding; but, with her head full of strange ideas, she does well to remain where she is. Though we did not always agree together in opinion, she did not show me the less kindness and attention, and gave me a letter of recommendation for Hamah.

From the National Gazette.

OUR COUNTRY.

The number of persons travelling for recreation or health at this time, is computed to be far greater than at any antecedent season. All the watering places, particularly those of the state of New York, have been crowded for weeks past. Many hundred persons daily ascend and descend the North River, in the noble steamboats which ply upon it. The hosts of travelers may be taken as one of the indications of the general prosperity of the country. We have conversed with some intelligent foreigners who have recently journeyed over the Middle and Eastern States, and were struck with the admiration which they expressed of the flourishing and truly respectable condition of the great mass of our population; of the spirit of order, enterprise, and independence, which they everywhere witnessed, and of the absence of all those impediments, dangers, and uncomfortable pictures, which the tourist encounters in Europe. No passports to be sought; no escorts to be hired; no anxious inquiries about robbers and cut-throats to be made—no groups of beggars to torment the eye and ear—no abject servility, &c. It is not only the positive good that is to be appreciated, but the exemption from various evils.

A very silly young man who knew a scrap or two of French, and was excessively vain of his accomplishment, accosted a gentleman in the street with "*Quelle heurre est-ill?* (i.e. What is it o'clock?) The gentleman replied in Latin, "*Nescio.*" (i.e. I know not.) "God bless me," said the other, "I did not think it had been so late."

PRODUCTIONS OF FLORIDA.

Among the productions of this territory, are sea-island cotton; sweet, sour, and bitter-sweet, orange trees; lemon, lime, bergamot, citron, olive, and oil-nut trees; the sugar-cane, the vine, arrow-root, sweet potatoe, the banana, the date-palm, the pine-apple, the comptee, (whose root yields a nutricious meal,) live-oak, cedar, cypress, pine, hickory, ash, elm, bay, magnolia, mulberry, juniper, palmetto, &c.—Indian corn does not succeed.

The average produce of the sea-island cotton is 156 lbs. per acre. The sweet orange-tree rises 36 feet and spreads 30. One tree sometimes bears 6000 oranges. This tree begins to bear seven years from the seed. In France it has been known to live 500 years. The bitter sweet orange is a wholesome fruit, and hangs on the tree in perfect preservation nearly a year after attaining maturity. The olive tree rises 36 feet and spreads to about the same extent. In France, an olive tree produces annually from 13 to 15 bushels of olives. The castor-oil nut tree rises 12 feet and produces 25 bushels of seed to the acre, and 2 gallons of oil to the bushel. The produce of the sweet potatoe is 250 bushels to the acre.—*Hampshire Gaz.*

EMIGRATION TO FRANCE.

This new and very edifying species of emigration is very much increasing, and particularly among the *farmers*. No tithes, no poor-rates, no church-rates, and light tax—offer irresistible temptation to an English farmer, who, in spite of the utmost toil and industry, sees his capital dwindling daily under the parson and tax-gatherer, with a prospect of the workhouse in the background. Many farms in the South of France have been recently let by auction in London. To families of small certain income, a residence in that country offers advantages still greater, since they may live in comfort and respectability, and *save money* there, upon an income that would not keep them at home without a pinching economy. Mr Cobbett mentions an interesting case of an English landholder, who had a good estate *mortgaged*, and whose substance was decaying annually in this country. By Mr Cobbett's advice, he sold his estate, paid off the mortgage, and found he had 500*l.* a year left, with a large family to support. We quote the rest from the *Political Register* of May 1:—"This was in March 1823. He, who lived in Somersetshire, went home, and staid till Mid-April; and then he came up, and without knowing a word of French, went to France. His family went over in June last. He rents, in a village in Brittany, a very nice house, garden, and about eight English acres of land, for about 150 francs, or about six pounds our money, a year. He keeps a horse and a *cubriolet*, two cows, and a brace of pointers. He keeps a man servant and a maid servant. He lives well, and drinks wine as much as he chooses. He has a most agreeable neighborhood. And he told me, with joy in his countenance that I cannot well describe, that he was actually *laying by* four hundred pounds sterling a year!"

KNOCKERS.

It was in London that I began to attend to the harmony and expressiveness of the various *knockings* or *pulsations* of which a street door is susceptible. I shall say a word or two on this subject, as there are no knockers across the Channel.—"Quanquam animus meminisse *horret* —incipiam."—These instruments, like mortars, are made of bronze or cast iron; and as they are of various calibres, they can, of course, *project sound* to various distances. A discharge of this kind in Grosvenor square, when the wind is favourable, will frequently *startle the deer* in the Park, ruffle the water of the Serpentine, and vibrate in the alcoves of Kensington.

I also conceive that there is already room, even in the present imperfect "state of science," for distinguishing the different kinds of performance on this instrument, by an adequate nomenclature.

I would divide *knocks*, for the present, into 1. Hesitating or submissive. These are usually performed by thin pale looking persons with folded papers in their hands.—"Could I speak for a moment *to the lady?*" 2. Importunate or expostulating, performed by tradesmen.—"Did you tell Mr A. I called twice last week? When *will* he be at home?" 3. Confident or friendly.—"Well, John, is your master at home?" 4. Alarming or fashionable. These are *preceded* by the short sharp stop of a carriage, generally of the barouche kind, and are *followed* by the sound of many feet in kid slippers on the staircase. Of single knocks I say nothing—ex uno disce omnes—there is no eloquence in *them*.—The postman and the tax-gatherer's knock of office, expresses the impatience of authority very intelligibly; and the knock domestic, *your own knock*, makes every body *I hope* glad, and stirs up the spaniel from the hearth-rug. I have not leisure to notice the interesting association of bell and knockers into one *compound instrument* of considerably increased power, but at some future time I may probably favour the world with a small volume entitled "*Tuptologia*" (*Keraunologia* would be better still,) with plates of the various kinds of knockers, and directions for their use. In fashionable streets, (sit obiter dictum) the knockers ought to be of silver, the only objection to which is, that (*notwithstanding* the marvellous effects of education) they would *occasionally* be stolen.

THE RULING PASSION.

Baker, in his Chronicle, speaks of Henry Beaufort, cardinal of Winchester, who was extremely rich, crying out, upon his death-bed, in such speeches as these: "Fye—will not death be hired? Will money do nothing? Must I die, that have such great riches? If the whole realm of England would save my life, I am able either by policy to get it, or by riches to buy it."

In a letter from Mr Brune to Mr Rawlins, June 14, 1735, in the Bodleian collection, he states, that one Mr Vernon, followed a butterfly *nine miles* before he could catch it!

Curran's ruling passion was his joke. In his last illness, his physician observing, in the morning, that he seemed to cough with more difficulty, he answered, "That is rather surprising, as I have been practising all night."

Alonzo Cano, a Spanish artist, may be literally said to have felt the ruling passion strong in death: for when the priest, who attended him, presented the crucifix, he turned his eyes away, and refused to look at it, because the sculpture was so badly executed! but asked for a plain cross, which, being brought to him, he devoutly embraced it and expired.

Voltaire tells us, that Camoens was shipwrecked on the coast of Malabar, or Mecon, (in Cochin China, according to Mickle,) but swam ashore, holding up his poem, which he had mostly written at sea, in one hand, which otherwise had been, perhaps, lost forever.

MUNIFICENT PUBLIC BENEFACTOR.

Ebenezar Knight Dexter, Esq. late Marshal of Rhode-Island District, with a munificence rarely parallelled in any place, has left the whole of his large real and personal estate, with the exception of a few legacies, to the town of Providence, his native place, for the benevolent purpose of creating a permanent fund for the support of the poor. The estate stands charged with several annuities to relatives and friends, one of which is a thousand dollars, but its present worth to the town is estimated at $60,000 The forty acre farm in Providence Neck, a part of this liberal bequest, is given on the condition that the town shall erect thereon within five years, an Alms-House, which is to be enclosed with an extensive and permanent wall, within twenty years, and we hope ere long to see a DEXTER ASYLUM rearing its walls on those pleasant and productive fields. *Prov. Monitor.*

A Clergyman of the name of Mathson, was Minister at Patteesdate, in Westmoreland, England, for sixty years, and died lately at the age of ninety. During the early part of his life, his benefice brought him only 12*l.* a year; it was afterwards increased to 18*l.* which it never exceeded. On this income he married, brought up four children, and lived comfortably with his neighbours; educated a son at the university, and left upwards of 1,000*l.* behind him.—With that singular simplicity, and inattention to forms, which characterize a country life, he himself read the burial service over his mother. he married his father to a second wife, and afterwards buried him also. He published his own banns of marriage in the church, with a woman whom he had formerly christened, and he himself married all his four children.

English pa.

THE INFIDEL.

Churchill thus apostrophizes, in his Duelist, a disbeliever in a future state:—

"Thou daring infidel! whom pride
And sin have drawn from reason's side;
Who, fearing his revengeful rod,
Dost wish not to believe a God;
Whose hope is founded on a plan
Which should distract the soul of man
And make him curse his abject birth;
Whose hope is, once return'd to earth,
There to lie down, for worms a feast,
To rot and perish like a beast."

A schoolmaster hearing one of his scholars read, the boy, when he came to the word Honour, pronounced the word full, the master told him it should be spoken without the *h*, as thus, *onour;* "Very well, Sir," replied the lad, "I will remember for the future." "Aye," said the master, "always drop the *h*." The next morning the master's tea, with a hot muffin, had been brought to his desk, but the duties of his avocation made him wait until it was cold; when speaking to the same boy, he told him to take it to the fire and heat it; "Yes, Sir," replied the scholar, and taking it to the fire, ate it, Presently the master calls for his muffin; "I have eat it, as you bid me," said the boy. Eat it, you scoundrol? I bid you take it to the fire and heat it. "But, Sir," answered the lad, 'yesterday you told me always to drop the *h*."

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Boston;—Printed by John B. Russell.

CH

VOL. III.

Miscellanies.

[From the U. S. Literary Gazette.]

A LAST WISH.

When breath and sense have left this cla
In yon damp vault O! lay me not!
But kindly bear my bones away
To some lone, green, and sunny spot;
Where few shall be the feet that tread
With reckless haste about my grave;
And gently o'er my last still bed,
To whispering winds the grass shall wav
The wild flowers too, I loved so well,
Shall blow and breathe their sweetness t
And all around my grave shall tell,
"She felt that nature's face was fair."
And those that come because they loved
The mouldering frame that lies below,
Shall find their anguish half removed,
While that sweet spot shall soothe their
The notes of happy birds alone
Shall there disturb the silent air;
And when the cheerful sun goes down,
His beams shall linger longest there.
And if,—when soft night breezes wake,
Roving among the sleeping flowers,
When dews their airy home forsake,
To rest till morn in earthly bowers,—
If then some dearer friend than all
Steal to my grave to weep awhile,
And happier hours awhile recall,
And bid fond Memory beguile
The tediousness of cherished grief—
Faintly descried—a fading ray—
My passing ghost shall breathe relief,
And whisper—"Lingerer! come away!

The following valuable Note is appended to
mon of the Rev. Dr CHANNING, at the la
tion of the Rev. Mr Gannett:—

I have spoken of the reproach thrown on
Christianity, as wanting power to awake str
est and zeal. This reproach may be traced t
causes. First, many Christians make great
as to the nature of true earnestness and zeal
ing it to consist in external excitements, an
erned movements of the passions, and thus
it to the suspicion, if not the contempt, of
men. Strange that Christians, with their
history in their hands, should fall into this e
who was ever more earnest, and at the
who was ever calmer, than Jesus? Virt
begins in deep and strong convictions of
standing, and issues in a strong, effectual
duty; and mere sensibility, when disjo
these, so far from being a Christian grace
of the nature of vice.

Another cause of the reproach referred t
party spirit has been singularly busy in m
ing Unitarianism. The history of the churc
in the excesses of party feeling; and by
necessity, this bad passion, in every age,
channel through which to pour itself forth
ject, against which to discharge its bitterne
ulence; and this object now is Unitarian
doubtful, whether the controversy betwee
pists and protestants, bitter and unrele
was, will afford instances of more flagra
resentation, than the professors of this d
called to encounter. Truth is most want
ed with. Notwithstanding the well k
that Unitarians have distinguished themse
fending Christianity against infidels, they
with deism, and, still more, attempts are m
found them with German writers, who not
Christianity, but question the existence of
is comforting to reflect, that abuse is neu
excess, and that there is a natural sentim
our and justice in the human breast, wh
a reaction in favour of truth and rectitu
portion to the wrongs to which they ha
posed.

Another ground of the reproach referred
particularly to be named. It is the ha
founding Unitarianism with all the opin
have been associated with it, and of ma
ponsible for all. The injustice of this wo
and merited, if a Trinitarian were ch
every opinion which has been at any tin
company with the doctrine of three per
God; and if every rash saying of e
Trinitarian were to be laid at his door.
the common mode of treating Unitarians
their number happens to send abroad cru
agant notions he is at once made the orac
of the whole body; whilst the affecting,
impressive views of religion which form
their writings are kept out of sight.

By Unitarianism I understand the d
God is strictly One Person, One Con
that the God and Father of our Lord Je
alone and exclusively the Supreme and
God, and that Jesus Christ is a distinct,
dependent being. This doctrine may pl
in connexion with a great diversity of
other subjects, and I have known it join
the errour of Calvinism. Of course it m
ed to form sometimes part of a system,
whole, is very uninteresting; but th
manifest injustice in setting down Uni
on this account wanting in power to m

In England, at the present day, the g
principle seems to me to be held in c
very favourable to the excitement of a
and some of the causes are not obscure.
rians of that country, through circumst
cessary to be detailed, may be considere
a political as well as religious party.
parent, from the history of religion in
ticularly from the history of Puritanism
tablished Church, that religion always
ing confounded with political feelings
But, leaving this delicate topick, I ha
still more delicate. The influence o
individuals, so great on all classes of
not been favourable to a just zeal am
in England. Dr PRIESTLEY should al
with respect for his eminent endowmen
devotion to science and to the cause o
but the distinctive traits of his mind
receptive of the spirit of his times,
spirit of innovation, as well as of impr
tinguished more by rapidity than by
thought; inclined, perhaps by his
physical science, to confound the pro
and mind; and constitutionally defi
enthusiasm and deep feeling; and co